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MODERN SPIRITUALISM

TESTIMONIES OF LEADING SCIENTISTS
AND
PROMINENT THEOLOGIANs,

WHO, THROUGH CAREFUL INVESTIGATION,
HAVE BECOME BELIEVERS IN
ITS TRUTH.

BY REV. E. W. SPRAGUE,
AUTHOR OF "A FUTURE LIFE DEMONSTRATED."

This little work is published for the enlightenment of those who are not familiar with the truths of Modern Spiritualism, including Clergymen, Legislators, Judges, Jurors, Editors, Reporters and others, in the hope that Spiritualists may receive more justice at their hands.

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MODERN SPIRITUALISM.

The object of this little brochure is twofold, namely:

(1) To enlighten that class of people who, being densely ignorant of the subject, and who class Spiritualists with "fools," "lunatics," etc., and mediums with "fortune tellers," "fakirs" and the like, by showing them that many of the brightest and brainiest of men, the world over, believe in Modern Spiritualism and its mediums.

(2) To encourage honest, truth-loving men and women in the investigation of this all-important truth, this new and scientific religion, this growing religious science, which thoroughly and satisfactorily answers the question of the ages—the question asked by Job centuries ago—namely: "If a man die shall he live again?" and, best of all, which answers it in the affirmative and proves its answer true.

In presenting these facts to the reading public, the author does not do it with a view to proselyting, or with the expectation that it will convert anyone to a belief in Modern Spiritualism. If it may be of assistance in removing a little of the unmerited prejudice so many uninformed people hold against the demonstrated truths of Spiritualism, he will feel well repaid for his effort.

One fact must be acknowledged by all, namely: Spiritualism is either true or it is not true. This is self-evident. The question of its truth can only be decided by each individual as its facts are presented to him personally.

WITNESSES.

Who are the most reliable witnesses in this case, those who have had large experience, or those who have had none? Those who know, or those who do not know?

Who is the best witness in a court of justice, the one who was present and saw the act committed, or the one who was absent and did not see it?

The seeker after the truth will certainly select those who have had experience in the matter and know whereof they speak, while those who are ignorant of the truth or, at least, of its significance, and who wish to destroy it, will, of course, select for witnesses those who know little or nothing of the subject and ignorantly condemn it.

It must be conceded that one witness who knows is worth more than a thousand witnesses who do not know. The testimony of one who possesses the knowledge of the truth of any given subject is of value to those who seek the truth, while the testimony of one who is ignorant of the subject in question is absolutely worthless. The writer will therefore refer to no theories in this matter, but will confine himself to facts that are substantiated by reliable witnesses who have had experience, giving the subject a respectful and careful hearing.

Physical scientists and theologians are at loggerheads on many subjects, yet Spiritualism serves as a harmonizer between them as it converts them both to a knowledge of its truths, as will be seen by perusing this little work.

Just here I would say, a few bigoted men who have seen only enough of Modern Spiritualism to prove to them that its phenomena are genuine, have pronounced it the work of the devil. This is an easy way for the ignorant to dispose of any great fact. Ancient theologians and some modern ministers and priests have done likewise; and now the Catholic and Protestant churches are doing the same. Jesus in his testimony of John said to the multitude, "For John came neither eat-

ing nor drinking, and they say, 'He hath a devil.' " (Matt. xi-18.)

"For John the Baptist came neither eating bread nor drinking wine, and ye say, 'He hath a devil.' " (Luke vii-33.)

The Jews Accuse Jesus of Having a Devil.

"Then answered the Jews and said unto him, 'Say we not well that thou art a Samaritan, and hast a devil?' " (John viii-48.) "Then said the Jews unto him, 'Now we know that thou hast a devil.' " (John viii-52.)

There is a division today among the Christians. Some say mediums are possessed of the devil, while others say it cannot be, because their teachings are beautiful, and "if it were the devil he would be tearing down his own kingdom." It is today as it was in ancient times. History is only repeating itself.

The Bible says:

"There was a division, therefore, again among the Jews for these sayings."

"And many of them said, 'He hath a devil, and is mad (insane). Why hear ye him?' Others said, 'These are not the words of him that hath a devil. Can a devil open the eyes of the blind?' " (John x-19-21.)

It will thus be seen that it was just as easy in ancient times as in modern to relegate anything the ignorant people did not like to the works of the devil, a supposed personage that never materializes to defend himself from the malignant falsehoods against his character or to demonstrate the orthodox claims of his existence.

Poor, old, orthodox Devil! Colossal myth of the ages! Thou hast been the dumping ground for all the sins, evil doings and rascality since the days of Jesus. Thy temptations have been often and many. Thy efforts have been fruitful to a wonderful degree. Thou hast borne the mistakes of little children and the misdoings of their parents; thou hast seldom been the accuser, but hast always been the accused; thou hast always

been the supposed prompter of the enemy in wars and the instigator of murder, arson, and all other crimes in time of peace; thou hast often entered the sanctuary and tempted the guardians of the Christian flocks, and even they have sometimes fallen from their high positions because of thy persuasive subtlety. But thy day is done! People have lost faith in thee, and thou hast been relegated to the dim, the misty and the dead past. Selah.

It is also thought to be an easy way to dispose of the question by pronouncing the phenomena of Spiritualism "all fraud." This never disposes of it, only in the mind of the one who seeks to use this weapon to destroy it. But fortunately,

"Truth is mighty and will prevail.
The eternal years of God are hers;
While error, wounded, writhes with pain,
And dies amid her worshippers."

The following pages record a small number of the many statements made by a few of the large number of leading scientists and foremost theologians of the day who have investigated the subject of Modern Spiritualism, proving its truth, they being consequently well qualified to testify in the matter.

TESTIMONY OF THEOLOGIANs.

REV. ADAM CLARKE, D. D., the author of "Clarke's Bible Commentaries," which are accepted as authority by Christians throughout the world, on pages 298 and 299 of that work, says: "I believe there is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals. I believe Samuel did appear to

Saul and that he was sent to warn this infatuated king of his approaching death that he might have an opportunity to make his peace with his Maker."

In Chapter 2, page 195 of this work, Dr. Clarke, in speaking of King Saul's visit to the Woman of Endor and his receiving a communication from spirit Samuel, says: "Strange that a man who had banished all such (as had familiar spirits) from the land, as dangerous to the state, as imposters and deceivers, should now have recourse to them as the only persons in whom he could safely put confidence in the time when Jehovah had refused to help him."

REV. CHARLES WESLEY, brother of the founder of Methodism, wrote as follows regarding the statements of the Scriptures found in I. Samuel, Chap. xxviii., in which King Saul visited the Woman of Endor and through her mediumship the spirit of Samuel told him that "Tomorrow thou and thy sons shall be with me."

"What do these solemn words portend?
A ray of hope when life shall end,
Thou and thy sons, though slain, shall be,
Tomorrow in repose with me.

Not in a state of hellish pain
If Saul and Samuel do remain,
Not in a state of damn'd despair
If loving Jonathan be there."

REV. R. HEBER NEWTON (Episcopalian) preached a sermon which was published in the "New York World" of April 11, 1897, in which he said: "There are certain truths which are coming into the world through Modern Spiritualism."
* * * "It is a fact concerning Modern Spiritualism that through it the conviction of the life to come is taking a new hold on man's mind and heart. Orthodoxy has never denied it." "Spiritualism is a truth which is embodied in the records of the very beginning of our Christian religion."

REV. MINOT J. SAVAGE (Unitarian), in an Easter sermon preached April 3, 1899, said: "I wish to call your attention emphatically to the fact that the significance of the Easter claim and the claim of Modern Spiritualism are precisely the same, and if they are true they demonstrate the same great truth and fill the human heart with the same great hope."

In speaking of the Spiritual phenomena he has witnessed he says: "That they are facts I know, and that these facts take us over the border and whisper in our ears the certainty of immortal life, I believe. And I believe not on faith, not on the basis of tradition, not because of anything the Bible says; though in saying this I am not criticising or deprecating the Bible. I believe because a fact has come to me and been handled by myself, a fact which I can explain in no other way."

REV. H. W. THOMAS, D. D., the great Methodist who for nearly a quarter of a century preached every Sunday to thousands of people in one of the great theaters of Chicago, gave a discourse at a joint meeting of the Illinois State Spiritualist Association and the National Spiritualist Association, held in Handel Hall, Chicago, in which he said: "I am a Spiritualist. I would have to give up the Bible if I denied the ministry of spirits." * * * "Thirty years ago I was so fortunate as to discover that Spiritualism meant a continuity of life. I found that I was in sympathy with its teachings." * * * "I am a Spiritualist also because it deals with humanity, and we will hear more before less of this scientific faith." In another of his sermons he said: "The perfect vision should see in Spiritualism the essential truth of the continuity of life and the possibility of communion between the two worlds. The phenomenal manifestations or forms of slate writing, seances and materializations are but incidents, but the accidents attending any form of faith should not be permitted to close the vision to the underlying realities. The fact of a consci-

ous intercommunication between the two worlds has become an established truth."

REV. LYMAN ABBOTT, D. D., of Beechers' old Church (Congregationalist), Brooklyn, N. Y., is a witness. In a sermon preached in 1897 he said: "I do not believe that those who have died have gone far away from us. I love to think my mother follows me with her eyes as she did when I was a boy. I love to believe that the strange, subtle, inexplicable and indefinable influence that sometimes comes into my life is from her." (Evidently he was a medium.)

REV. DR. B. F. AUSTIN, former principal of Alma College (Methodist) at St. Thomas, Canada, investigated Spiritualism conscientiously and thoroughly, then affirmed that it was true and preached it in his pulpit. He was tried for heresy at the session of the London District Methodist Conference held in Windsor, June 1, 1899. The charge was that he preached heresy and Spiritualism and that he had visited a clairvoyant in Detroit, Mich. He affirmed that he believed in Spiritualism and was deposed from the ministry of the Methodist church. He is now pastor of a fine Spiritualist church in Rochester, N. Y., where he is preaching the gospel of Spiritualism to thousands of people. He prefers teaching the truth in a liberal church to teaching error in a popular church. He has been publishing a Spiritualist magazine called "Reason" for a number of years in which he is preaching Spiritualism to an immense audience. Trying Christian Spiritualists for heresy is always beneficial to the cause of Spiritualism.

REV. ARTEMUS J. HAYNES, pastor of Plymouth Church, Chicago, in a very heretical sermon says: "Old beliefs are passing away and I think that every old theological dogma is doomed; as for example: 'The story of Creation; the fall of man; the personality of Adam and Eve and of the Devil; the miraculous conception and birth of Jesus, and the doctrine

of vicarious atonement and the physical resurrection of Jesus.' " * * * "If the actual literal resurrection of Jesus could be proven it would not prove the immortality of a human being; but I expect as confidently as I expect anything that science is on the verge of proving beyond dispute the immortality of man." (He, no doubt, has investigated Spiritualism.)

Experience of Rev. Dwight L. Moody (taken from the Detroit Tribune, Jan. 14, 1900).

In speaking of his sickness and death, it says: "He was natural, patient and thoughtful to the last, knowing that the end was fast approaching; the only fear seemed to be that the hard breathing might disturb his loved ones. In the early morning, coming out of a sinking spell, he said: "If this is death there is no valley! This is glorious! I have been within the gates and I saw Dwight and Irene" (his two grandchildren who had died recently). "Earth is receding, Heaven is approaching, God is calling me," were among his last words, but those which were spoken last were related more especially to his wife and children." (Who can doubt his having seen his dear grandchildren?)

REV. ADIN BALLOU says: "Departed spirits have a higher mesmeric, magnetic or psychological power than have mortals of a corresponding grade. Facts have proved this in many remarkable cases. It will yet be demonstrated to every candid investigator." (He, too, then, believes in the truths of Spiritualism.)

REV. THEODORE PARKER, in writing in his private Journal, says: "It (Spiritualism) has more evidence for its wonders than any historic form of religion heretofore. It admits all the truths of religion and morality in all the world's sects." * * * "Shall we know our friends? For my own part, I cannot doubt it, least of all, when I drop a tear over their recent dust. Death does not separate them from us." "Spiritualism

has a better prospect of becoming the religion of the future than Christianity did two hundred years after its birth."

HENRY WARD BEECHER, Brooklyn, N. Y.:
 "There have been times in which I declare to you Heaven was more real than earth; in which my children that were gone spoke more plainly to me than my children that were with me, in which the blessed estate of the spirits of just men made perfect in Heaven seem more real than the estate of any just man on earth. There are experiences that link one with another and a higher life. These glimpses of the future state are a great comfort and consolation to all those who are looking for the development of perfect manhood." "It is generally admitted from the very beginning of things this world has been open to the influence of spirits. That false notions have arisen during all ages concerning this spiritual doctrine does not prove its fallacy by any means. If you have a sense of personal communication with the spirit world believe that God has found you. No better argument can be made for Spiritualism than that it settles faith."

ARCHDEACON COLLEY, of England, Rector of Stockton, near Rugby, says: "Spiritualism comes as a Godsend to millions who are incapable of believing the Christian faith without its aid. It teaches that death is the gate of life, hence that there is continuous and immediate and conscious being with no sleeping in the grave, for as our beautiful burial service says: 'the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity.'" * * * * "These now, from the pulpit, I make mention of in your presence to strengthen the conviction of my people—my parishioners—relative to the truth of what I, their rector, have taught, do now, and shall always teach, touching the Church of England and essentially Christian teaching of Modern Spiritualism, insisting on the fact—the scientific fact—with proof positive—

audible, visible, prehensible, and tangible of angelic ministrations and the ever acting love of the departed that still reaches down to us here, now, as in Bible times, from beyond the grave, for succor in moments of danger, help in life's daily difficulties and comfort in sorrow and distress."

"Religionists say that we want no proof, but I wish to show that it is a truth that does not depend on belief, article or creed, but on proof positive—ocular, auditory and tangible—that these spirit people of whom I speak have been seen, heard, and touched by me. * * * * *

"I do not believe in pressing these things before unbelievers," said the Archdeacon, "because life is too short for controversy, and as someone has said, controversy equalizes wise men and fools."

"What I have learnt I have learnt by experience and patient experiment, and by constant fasting. I have not been afraid to imperil my position by my assertions in favor of Spiritualistic beliefs."

"It has been borne in upon me that I ought to speak, and I shall not cease to claim that these manifestations should be received as being just as credible as Bible incidents, in which angels appeared to men. There are many things which must be left to the scientists rather than to the church. I am ready to be cross-examined, and I want inquiry made."

REV. B. FAY MILLS, of Los Angeles, Cal., says: "The mind and conscience also revolt at the thought that this world is the only theater for the administration of justice, for we very often do not get justice here. Take another thought: We do not begin to exhaust the possibilities of life, any of us. What is man? No one knows. Many of his faculties exist in him like unwrapped tools in a box—not even examined, much less named." * * * * * "The testimony of departed spirits is unanimous in this respect, that there is immortal progress for all beyond the tomb."

REV. DR. JOSEPH A. MILBURN, in the month of April, 1901, severed his pastorate with the Second Presbyterian Church of Indianapolis, Ind., and in the course of his farewell address said: "They are forming a sect called Spiritualists. You can't laugh at Spiritualism. Only shallow people laugh at Spiritualism. Only ignorant people laugh at Spiritualism. The thoughtful man no longer laughs at the Spiritualist. That man is reaching for a truth beyond the truth that he can find within the boundaries of the visible church."

REV. MORGAN M. SHEEDY, Editor of the "Quarterly," a Roman Catholic priest, testifies: "The Holy Scriptures teach in words that cannot be explained away, that a spiritual world really exists. The good spirits are sent to minister unto those who hold the heritage of salvation. The witch of Endor had communication with the spirits." * * * "But what of the spirits or souls of the departed? Can they never return to us? This is the question voluntarily asked when dear ones are taken from us, when we mourn over lifeless forms. Under the safe guidance of the great St. Thomas we answer emphatically that the spirits of the departed can, with God's leave, come back to us. They may even, St. Thomas assures us, be allowed to appear in visible forms to the living, either by way of consolation or by way of warning." * * * * "The grave consequently does not seal everything. The departed so tenderly loved are not cut off from our circle of thought and of presence. Angels and saints and dear ones are near us; we can feel their presence; we are assured of their sympathy, and we are stronger and better and nobler because of this intercourse with the inhabitants of the Spirit Kingdom." * * * * "We can learn from this the principle which may serve as a guide in passing judgment upon the array of facts, carefully collected by the Society for Psychical Research."

BISHOP JOHN P. NEWMAN, of Washington, D. C., Gen. Grant's pastor, a Spiritualist. (From "What Is Spiritualism" by Dr. J. M. Peebles.)

"He attended seances with other distinguished persons in the palatial residence of Senator Stanford, of San Francisco, Cal. From a printed sermon of his delivered at the funeral of an aged lady at 561 Madison avenue, New York:

"The belief is all but universal that the spirits of the departed have returned to earth. Two worlds met in Bible times; the communications were as real then between earth and Heaven as between New York and London today.' 'But do the communications between the two worlds continue to this day? Let us rise to the sublimity and purity of the great Bible truth, and on this day of sorrow, console our hearts therewith. It was the opinion of Wesley that Swedenborg was visited by his departed friends.'"

RT. REV. WILLIAM H. MORELAND, Bishop, Sacramento, Cal., says: "As a Christian and a Spiritual being I believe that communication with the Spiritual World are reasonable and to be expected. Indeed, that our whole religion reveals it and requires it, and that as a matter of fact, we practice intercourse with the Spirit World every day of our lives."

REV. THOMAS K. BEECHER, Congregationalist of Elmira, N. Y., says: "There is no nation under Heaven of whom we have any historic record, that has not preserved more or less testimony, that certain men and women have been inspired by God or possessed by Spirit. Are we wise when we toss the head and say 'superstition, ignorance, darkness?' Is it absurd to believe in spirit manifestations merely because we are not accustomed to the manifestations of one spirit at a time?" * * * * "We are all mediums."

RT. REV. SAMUEL FALLOWS, of Chicago, Bishop of the Reformed Episcopal Church, says: "I believe in apparitions and think it is possible that there are mediums who have the power of

materializing visitors from the other world at will. Psychic research is opening up a new field, and it is no longer scientific to pooh! pooh! at Spiritual phenomena. That the dead exist in spirit and will communicate with the living if possible has been proved. My father and mother separately saw the apparitions of a young man who died in England. My parents were not superstitious people, either. Of the thousands of mediums in the country I believe it possible that there are some who can cause the dead to appear at will. I should most assuredly not venture to dispute these wonderful phenomena, many of which admit of no other explanation. I believe that some of the manifestations are super-normal, that is, they are visible only to certain persons, but exist nevertheless."

ROMAN PONTIFF, POPE PIUS X., SEES AND CONVERSES WITH A SPIRIT.

The "Detroit Free Press" of December 28, 1908, publishes the following:

"Pope Sees Joan of Arc in Vision."

"According to Italian paper, Pius is given encouragement by apparition."

"Rome, December 27.—The Italia publishes a report, which has caused a sensation in ecclesiastical circles, that Joan of Arc recently appeared in a vision to the Pope and addressed to him solemn words of encouragement, exhorting his holiness to continue his present policy, which she promised would shortly be crowned with triumph."

"It was while the Holy Father was indulging in devout prayer and meditation in his private oratory, immediately after the ceremony of reading the decree of beatification, that the apparition appeared. It was noticed that when the Pope came out of the oratory he was very pale

and for several days maintained a marked silence."

"J. GODFREY RAUPERT, of London, who has been especially delegated by Pope Pius X. to lecture to Catholic audiences in America on Spiritualism and its dangers, addressed the students of St. Ignatius College this morning, setting forth before them the attitude of the Catholic Church toward psychic phenomena."

"It is no longer possible to put the phenomena aside," said the lecturer. "A few years ago it was the policy of the church to avoid the dangers of spiritism by saying nothing about it, but today the scientific men all over the world have recognized spiritism as a definite and real power, and to shelve it is a dangerous policy. Consequently the Pope has asked me to tell Catholics just the attitude to take toward this mysterious subject."

"Now the Church admits the reality of these phenomena and this external intelligence, but we do not yet know whether it is good or evil and to say, as many scientists do, that it is human is going too far."

(From the Chicago Post as published in the "Progressive Thinker" of October 24, 1908.)

REV. JOHN WESLEY,

Founder of Methodism, Believed in Spirit-Return,
and Also Visited Trance Mediums.

It is stated upon good authority that many passages in the writings of the Rev. John Wesley, founder of Methodism, referring to his belief in spirit communion, have been eliminated from the later editions of his works.

In one of those earlier editions now in the Congressional Library at Washington, D. C., we find many statements made by Mr. Wesley, which prove that he believed in spirit-return and communication with men in the mortal form.

The following quotations are from Vol. IV., pages 279 to 286, of John Wesley's Works:

Look this up?

"Wednesday, 25, and the following days, being at Sunderland, I received from one who had feared God from her infancy, one of the strangest accounts I ever read; and yet I can find no pretense to disbelieve it." "The well known character of the person excludes all suspicion of fraud; and the nature of the circumstances themselves excludes the possibility of a delusion. It is true there are several of them which I do not comprehend, but this is, with me, a very slender objection; for what is it which I do comprehend, even of the things I see daily? Truly not the smallest grain of sand, or spire of grass. I know not how the one grows, or how the particles of the other cohere together. What pretense have I then to deny well-attested facts because I cannot comprehend them?"

"It is true likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions, as mere old wives' fables. I am sorry for it: and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. These are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know" (whether Christians know it or not) "that the giving up witchcraft is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed there are numerous arguments besides, which abundantly confute their vain imaginations. But we need not be hooted out of one; neither reason nor religion require this."

"I proceed to as remarkable a narrative as any that has fallen under my notice. The reader may believe it if he pleases, or may disbelieve it, without any offense to me. Meantime let him not be offended if I believe it, till I see better reasons to the contrary."

"Elizabeth Hobson was born in Sunderland, in the year 1744. Her father dying when she was three or four years old, her uncle, Thomas Rea, a pious man, brought her up as his own daughter. She was serious from a child, and grew up in the fear of God. Yet she had deep and sharp convictions of sin, till she was about sixteen years of age, when she found peace with God, and from that time the whole tenor of her behavior was suitable to her profession."

"On Wednesday, May 25, 1768, and the three following days, I talked with her at large; but it was with great difficulty I prevailed on her to speak. The substance of what she said was as follows:" * * * *

"12. A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas-day, about midnight, I saw him standing by my bedside, surrounded with a glorious light, and looking earnestly at me. He was wet all over. That night the ship in which he sailed split upon a rock, and all the crew were drowned."

"13. On April 9th, 1767, about midnight I was lying awake, and I saw my brother John standing by my bedside. Just at that time he died in Jamaica."

"14. By his death I became entitled to a house in Sunderland, which was left us by my grandfather, John Hobson."

"So, a spirit finds no difficulty in traveling three or four thousand miles in a moment."

"I know that those who fashionably deny the existence of spirits are hugely disgusted at accounts of this kind. I know that they incessantly labor to spread this disgust among those that are of a better mind: because if one of these

accounts be admitted, their whole system falls to the ground. But whoever is pleased or displeased, I must testify what I believe to be the truth."

JOHN WESLEY VISITS TRANCE MEDIUMS.

Wesley's Works, Vol. XXX., page 324, tells of his visiting trance mediums.

"About five in the afternoon I heard them singing hymns. Soon after Mr. B. came up and told me Alice Miller (fifteen years old) was fallen into a trance. I went down immediately and found her sitting on a stool and leaning against the wall with her eyes open and fixed upward. I made a motion as if to strike, but they continued immovable. Her face showed an unspeakable mixture of reverence and love, while silent tears stole down her cheeks. Her lips were a little open and sometimes moved, but not enough to cause any sound. I do not know whether I ever saw a human face look so beautiful, sometimes it was covered with a smile as from joy mixing with love and reverence, but the tears fell still, though not so fast. Her pulse were quite regular, etc."

In John Wesley's Journal of August 6, 1759, page 42, he says:

"I talked largely with Ann Thorn and two others who had been several times in trances; what they agreed in was:

(1) That when they went away as they termed it, it was always at the time they were fullest of the love of God.

(2) That it came upon them in a moment without any previous notice, and took away all their senses and strength.

(3) That there were some exceptions, but in general from that moment they were in another world, knowing nothing of what was done or said by all that were round about them."

These writings of Mr. Wesley not only prove his belief in spirit-return and trance mediumship,

but they show plainly his honesty, fearlessness and independence of character when he says: "But whoever is pleased or displeased, I must testify what I believe to be the truth." He was also wise enough to see that "If but one account of the intercourse of separate spirits" (individual spirits) "be admitted their" (the unbelievers') "whole castle in the air—Deism, Atheism and Materialism falls to the ground."

Mr. Wesley wanted to hold on to the fact of spirit communion as he realized that it was the strongest weapon that could be used to win the fight against all opposition to the teachings of a future life for the human race.

The founder of Methodism deals a crushing blow to "those" (of his followers) "who fashionably deny the existence of spirits," and he hits another class of Methodists who oppose the investigation of Modern Spiritualism and visiting mediums. The testimony of this great leader in Protestant Christianity regarding the truth of spirit return ought to be sufficient to induce all who believe in him to investigate and learn these truths.

There are many members of the Methodist Church who are Spiritualists, but lack courage to announce themselves as such. Dear Hearts! take courage, read and re-read what the noble founder of Methodism said about those "who fashionably deny" these truths.

The writer respectfully invites the Christian readers to bear in mind the testimony of these leading Christian ministers of various denominations, while reading this book, and requests that they keep in mind Deut. xix:15, and also what St. Paul said to the Corinthians as recorded in the New Testament (see 2 Cor. xiii:1:) "By the mouth of two or three witnesses every word shall be established." If we may be guided by this Scriptural statement and accept it as authority, then the testimony of the many Christian ministers recorded in this little work are alone sufficient to establish the claims of Modern Spiritualism.

With Christians, unbelief is a sin, while science teaches and practices unbelief as a virtue. This being true the author would invite the unbelieving scientists to weigh carefully the testimony of their scientific co-laborers as recorded in the following pages, and respectfully suggests that as scientists they grant these writers the courtesy they usually accord to each other when discussing other scientific subjects.

TESTIMONY OF SCIENTISTS.

SIR WILLIAM HAMILTON, in his lectures on Metaphysics, page 236, says: "There are cases in which the extinct memory of whole languages was suddenly restored, and what is still more remarkable in which the faculty was exhibited of accurately repeating in known or unknown tongues, passages which were never within the grasp of conscious memory (of the medium) in normal state."—(Prof. T. J. Hudson's "Law of Psychic Phenomena," page 41.)

PROF. PIO FOA, Professor of Pathological Anatomy in the University of Turin, said: "I have witnessed a struggle between an invisible hand and an experimenter for the possession of a photographic plate, and as these phenomena were produced under conditions where fraud was absolutely impossible I have not the shadow of a doubt as to their authenticity."

PROF. CESARE LOMBROSO, Alienist-Professor of Psychiatry, University of Turin, an extreme Materialist and opposer of Spiritualism, was converted to its truth, and in an article translated by Irving R. Bacon, published in the "New York American" of Sunday, April 7th, after reporting several experiences with psychic phenomena he closes the article by saying:

"When, in addition to all this, I attended sessions in which Eusapia Paladino in a trance responded wittily and to the point in languages with which she was not conversant such as English, and when in conclusion I witnessed the

experiments of Crookes with Home, Katie King and others (one German Medium painted most astounding pictures in the dark) I became convinced that, although Spiritistic phenomena are in a great measure due to the medium they must at the same time be ascribed to terrestrial beings in possession of forces for which the properties let us say, radium, present some analogy. The solution of this problem will be one of the most tremendous events of our new century."

In another article, Prof. Lombroso states that "Until the year 1900 Spiritualism had no fiercer nor more obstinate opponent than I."

PROF. WM. JAMES, Professor of Psychology, Harvard University: "Taking everything that I know of Mrs. Piper into account the result is to make me as absolutely certain as I am of any personal fact in the world, that she knows things in her trances of which she cannot possibly have had knowledge in her waking state, and that the definite philosophy of her trances is yet to be found."

DR. W. F. BARRETT, Prof. of Experimental Physics and Dean of Faculty in Royal College of Sciences of Ireland: "The impressive fact of the phenomena is the intelligence behind them and an unseen individuality as distinct as our own."

THOMAS WENTWORTH HIGGINSON says: "If I have not satisfactory evidence of the genuineness of these phenomena which I have just described then there is no such thing as evidence and all the fabric of Natural Science may be a mass of imposture."

VICTOR HUGO says: "To abandon the Spiritual Phenomena to credulity is to commit treason against human reason."

DR. LOCKHART ROBERTSON, F. R. S., sometime editor British Journal of Mental Science, says: "The writer can now no more doubt the physical manifestations of so-called Spiritualism than he would of any other fact, as, for example,

the fall of an apple to the ground of which his senses inform him."

HERBERT MAYO, F. R. S. M. D., Prof. of Anatomy and Psychology in King's College, London, Eng., we quote as follows: "Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly were soon after developed in my family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

DR. ROBERT CHAMBERS, F. R. S., LL. D., Author Cyclopædia English Literature, etc., declares: "I have for many years known that these phenomena are real, as distinguished from imposture, and when fully accepted will revolutionize the whole frame of human opinion on many important matters."

PROF. RICHARD HODGSON, M. A., LL. D., Member of the British Society for Psychical Research and Secretary of the American Psychical Research Society, testifies as follows: "For a period of twelve years I have had communication with the spirits of those long dead through the mediumship of Mrs. Piper. When I began, and indeed, for the first few years, I was a confirmed disbeliever in Mrs. Piper's powers. It was my business to uncover fraud and trickery and I had plenty of experience with Madam Blavatsky and with the crowd that gathered around her when she was alive. To be frank, I first went to Mrs. Piper's house with Prof. James for the purpose of unmasking her (that was twelve years ago): Today I am prepared to say that I am a believer in the possibility of messages being received from what people are pleased to call the spirit land. I went to that house a materialist who did not believe in an existence after death. Today I

simply say, I believe. It has been proven to me beyond the possibility of a doubt."

PROF. JAMES H. HYSLOP, former Professor of Psychology, Logic and Mental Science, Columbia University, Secretary of the American Institute for Scientific Research: "I shall not remain by the Spiritualistic theory if a better one can be obtained to explain the phenomena. I advance it simply as a hypothesis that will explain the facts. There is no other explanation but Spiritualism."

PROF. F. W. H. MEYERS, one time President "Society for Psychical Research of England": "Numbers of cases of an analogous character furnish evidence of the reality of facts which it seems impossible to explain away, but no other case presents such a mass of unimpeachable testimony from such a variety of persons, so that the position seems amply justified that whatever may be the explanation, the phenomena are real and cannot be accounted for by any recognized cause."

PROF. A. DeMORGAN, late President of the Mathematical Society, London: "The Spiritualists beyond a doubt are on the track that has led to all advancement in psychical science, their opponents are the representatives of those who have striven against progress."

DR. ASHBURNER, one of the Queen's Physicians, Author of "Animal Magnetism and Spiritualism": "I have myself so often witnessed spiritual manifestations that I could not, if I were inclined, put aside the evidences that have come before me."

PROFESSOR A. R. WALLACE, of England, the great Naturalist and member of many scientific societies, who shares the honor with Charles Darwin of being the discoverer of the principles of evolution, says: "We are justified in taking the facts of Modern Spiritualism (and with them the only tenable one) as being fully established. Its whole course and history proclaim it to be neither imposture nor delusion, nor survival of beliefs of

savages, but a great and important truth." Again he says: "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them."

DR. ELLIOT COUES, member of the National Academy of Sciences, Smithsonian Institute, Washington, D. C., M. A., M. D., Ph. D., Norwich University, Johns Hopkins University, a Spiritualist and a Medium also, published an article in the Philadelphia "Sunday Express," which was reproduced in the "Progressive Thinker" of Chicago of January 20, 1900, in which he says: "I have myself seen ghosts of a good many dead persons. On several occasions I have been aware of the presence of spiritual bodies of deceased persons who gave information that was not otherwise obtainable, and who conveyed to my mind a conviction of their identity." * * * * "Let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially as alleged."

SIR WILLIAM CROOKES, F. R. S., Editor "London Quarterly Journal of Science," Inventor of the Crooke's Vacuum Tube which made possible the X-Ray, and Author of Researches in the Phenomena of Spiritualism, says: "That certain physical phenomena such as the movement of material substances, and the production of sounds resembling electric discharges occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary facts in Chemistry."

PROF. ROBERT HARE, Professor of Chemistry in the University of Pennsylvania, Graduate of Yale College and Harvard University, Associate Member of the Smithsonian Institute and Member of Various Learned Societies, Author of "Spiritualism Scientifically Demonstrated," says: "Far

from abating my confidence in the inferences respecting the agencies of spirits of deceased mortals in the manifestation, I have had even more striking evidences of those agencies than those given in the work in question" (meaning his own work, *Spiritualism Scientifically Demonstrated*).

PROF. OLIVER J. LODGE, F. R. S., Dr., LL. D., Prof. Psychics, University College, London, Eng., says: "I went in a state of skepticism as to the reality of physical phenomena produced without apparent contact, but this skepticism has been overborne by facts. If any one cares to hear what sort of conviction has been borne in upon my mind, as a scientific man, by twenty years familiarity with these questions which concern us, I am for all personal purposes convinced of the persistence of human existence beyond bodily death, and though I am unable to justify that belief in full and complete manner, yet it is a belief which has been produced by scientific evidence that is based upon facts and experience." (*Light of Truth*, September 2, 1905.) He further states that "some of us have proof that the individuality persists after death which are as certain as truth can be."—(Hudson Tuttle, in the "*Sun Flower*" of February 17, 1906.)

PROF. J. C. F. ZOLLNER, Prof. of Physical Astronomy at the University of Leipsic, Germany, Member of the Royal Saxon Society of Sciences, Author of *Transcendental Physics*, etc., says: "We have acquired proof of the existence of the invisible world, which can enter into relations with humanity."

DR. PAUL GIBIER, Director of the Pasteur Institute of New York, Chevalier of the Legion of Honor, in an essay upon the science of the future, says: "The proof of a man's possessing a consciousness which survives the change called death has been already established by the phenomena of Spiritualism."

PROF. CAMMILE FLAMARION, the great French Astronomer, says: "I do not hesitate to

affirm my convictions based on personal examination of the subject, that any scientific man who declares the phenomena denominated, magnetic, somnambule, mediumistic, and others not yet explained by science to be impossible, is one who speaks without knowing what he is talking about."

PROF. CROMWELL F. VARLEY, F. R. S., and probably one of the greatest living electricians of his time, wrote Prof. Crookes as follows: "I know of no instance, either in the new or old world, in which any clear-headed man who has carefully examined the phenomena has failed to become a convert to the Spiritualist hypothesis. The abuse and ridicule we have had to encounter came only from those who have never had the courage or the decency to make an investigation of it before denouncing that about which they are entirely ignorant. In this respect the world seems to have made no progress in the last one hundred and seventy years."

DR. F. L. H. NICHOLS, F. R. S., Author of *Esoteric Anthropology*, etc., says: "I have in my possession direct writing and drawing done under absolute test conditions by departed spirits with whose handwriting I am as familiar as with my own."

PROF. JAMES CHALLIS, F. R. S., Prof. of Astronomy and Experimental Philosophy, Cambridge University, Eng., says: "The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reported or the possibility of certifying facts by human testimony must be given up."

BARON CARL DU PREL, Munich: "This intelligence can read, write and understand the language of human beings, frequently such as is unknown to the medium. It is no use to fight against this proposition."

It may be well for scientific men who are not familiar with Spiritualism to take the advice of Hon. Arthur J. Balfour, who says:

"The time has come when sneers and ridicule seem to most people to be out of place. Both sneers and sarcasm have outlived their usefulness, and since the belief in Spiritualism not only holds its own, but increases yearly, it would be well for the leaders of scientific thought to recognize certain well attested facts and find out what they mean."

In addition to the above named leading scientists of the world, who have investigated and supported Spiritualism, whose names and writings upon the subject have been published to the world, many more may have been mentioned though lack of space forbids the many quotations the writer would be pleased to record.

The following list of thirty people prominent in Spiritualism is taken from the "Progressive Thinker" of January 9, 1904, published in Chicago, Ill., U. S. A.:

"Dr. John Elliotson, F. R. S., M. D., Prof. of Medicine in London University, President of the Royal Medicine and Chirurgical Society, etc.; Earl of Crawford and Belcarres, F. R. S., Past President of the Royal Astronomical Society; Prof. William Gregory, F. R. S., M. D., Prof. of Chemistry in Edinburg University, Author of Outlines of Chemistry, etc.; Dr. Robert Chambers, F. R. S., LL. D., Author of Cyclopedia of English Literature, etc.; Prof. Wm. Denton, Eminent Geologist, Author of "Our Planet, Its Past and Future," "Soul of Things," etc.; Prof. Joseph Rhodes Buchanan, M. D., Professor of Psychology, Electric Medical Institute of Cincinnati, Author of "Therapeutic Sarcognomy," "Manual of Psychometry," etc.; Wm. T. Stead, the noted English Journalist and Physicist, himself a writing medium; Prof. G. J. Tiechner, Professor of Physics and Natural Philosophy, Leipsic, Author of the Soul of Planets, etc.; Prof. Alexander, Rio de Janiero; Prof. H. Corson, Prof. Cossal, LL. D., Prof. Edland, Prof. Torneborn, Sweden; Prof. Tasmo Ermacio, Prof. Hoffman, Wurtzburg; Prof. Hiddle, M. A., U. S. A.; Prof. Ockhorowicz, Warsaw; Prof. Pertz, Berne;

Prof. Schrieber, Leipsic; Prof. Armond Sabbatier, Dean of the Faculty of Sciences, France; Prof. M. Selling, Polytechnic, Helsingford; Prof. Edward Weber, Prof. of Physics, Leipsic; Prof. Wagner, Russia; Prof. Broferio, Milan; Prof. Margheiri, Naples; Prof. R. Von Esenbech, Pres. Royal Academy of Sciences, Germany; Prof. Mapes, U. S. A., Prof. Falcomer, Alexandria; Dr. Gorth Wilkinson, M. D., M. R. C. S. E., F. R. S., Author of "Human Science," "The Greater Origins and Issues of Life and Death," etc.; Dr. E. D. Babbitt, M. D., LL. D., Dean of the Electric College of Fine Forces, California, author of many works; George Sexton, M. A., LL. D., D. D., F. A. S., author of "Scientific Materialism," etc.

The foregoing list of leading scientists and prominent theologians constitute but few of the hundreds whose names appear upon lists in my possession of well known, highly respected and scholarly men occupying various departments of life's labor, including other scientists, theologians, literary men and women, eminent statesmen, physicians, philosophers, philanthropists, judges, metaphysicians, crowned heads, nobility, etc., who have proclaimed their belief in the truth of Modern Spiritualism.

Kind reader, are you an unbeliever in what these eminent witnesses so willingly testify to be true? You certainly cannot doubt their honesty of purpose, their sincerity, or their ability to weigh the evidence. These men know, perhaps you do not know. If you doubt these well attested facts and reject them while accepting the Bible records of similar phenomena, which are, at most, only hearsay evidence, you are illogical, unjust to these eminent men, and unfair to yourself; and the only way that you can become convinced of these truths is to have experience with them yourself. Please bear in mind this fact: If your vision should be opened and you should see the spirit of one person whom you knew had died, and it should speak to you in its old and familiar voice, this one experience would

convert you so thoroughly that no doubts would enter your mind to the end of your days on earth, whether you believed the Bible or not. Every medium has many such experiences, and consequently mediums more than believe; they know its truth. It has been well said that "Persons who are ignorant of a given subject should be very modest in discussing it."

SCIENCE HAMPERED IN ITS LABORS.

From "The Society for Psychical Research, its rise and progress, and a sketch of its work," by Edward T. Bennett, I quote the following: "What a man affirms from his own experience is always worth listening to. What a man denies is rarely worth attention."

Page 37, this author quotes Sir Oliver Lodge as follows: "But only with difficulty could he (Frederick Meyers) publish his observations, and doubtless many were lost for fear of ridicule and contempt of his professional brethren."

Professor Charles Richet, Prof. of Paris Faculty of Medicine and author of the Monumental Dictionaire de Physiologie," declares: "Not many years ago science denied the possibility of hypnotism and animal magnetism. There is a parallel to be drawn between the past and present state of opinion regarding apparitions, telepathy, second sight and other metaphysical phenomena. Thirty years ago people scoffed at the very mention of these phenomena; nowadays, thanks to the example which has been set by Crookes, Wallace, Lodge, Ochorowicz, Lombroso, Meyers, De Rochas and others, no thinking man denies their reality." —(Light of Truth, Chicago, Ill., Feb. 16, 1907.)

Sir Oliver Lodge says: "I look forward to the time when the Mediterranean of scientific inquiry will no longer be regarded as a closed sea, beyond which it were impious to sail, when not a few daring pioneers only, but the ordinary trader will set sail past the pillars of Hercules out into

the tidal waters of the west.”—(L. of T. April 6, 1907.)

When Mr. Gladstone became a member of the Psychical Research Society of England he said to its members: “I regard the work in which you are engaged one of the most important of modern times.”

Is it not strange that ignorance, or prejudice, or both, should cause one of them to publish his discovered facts “with difficulty,” and that “many” of these important data “were lost for fear of ridicule and contempt of his professional brethren.”

What a mighty influence ignorance, prejudice, and the fear of “Mother Grundy” possesses over the human race, even including the great scientists of our day.

The reader will please bear in mind that the above selections from the published testimonies of these eminent men of the scientific and religious world, are but a few sentences taken from the columns of each of their numerous essays, lectures, books, reports of Psychical Research Societies, press reports, etc., from which hundreds of similar declarations in support of the truth of Spirit Communion, Spirit Phenomena, etc., might be selected and recorded, but more are not needed to prove these truths. Enough has already been given.

If human testimony is to be relied upon at all, the foregoing statements of these learned men conclusively establish the fact of communication between the spirits of the so-called dead and those who are living upon the earth. One-twentieth as much evidence as is herein recorded, given in a Court of Justice would win any case at law. Such positive testimony given against a criminal would send him to the penitentiary, gallows, or electric chair.

The writer would be pleased to make special reference to the good work of the Psychical Research Societies of England and America, as well

as of other like associations; but will forego the temptation until some future time, though such reference would greatly strengthen the proofs herein contained.

When Modern Spiritualism came into the world the Theologians opposed and condemned it; the scientist scorned and refused to investigate it; the whole world with but few exceptions ridiculed it and derided its advocates, and although it had so small a beginning as the tiny raps produced through the instrumentality of two little girls of nine and eleven years of age, as its method of communication, it has increased in power and developed many other phases of manifestation and communication, always keeping its opponents very busy inventing theories of explanation for them, other than the true one, until theologians, scientists and scientific societies, the avowed purpose of some of whom was to disprove it, have been forced to yield to its truth and the fight against it and its followers has become a fight between the church and scientists as to the question, "Who shall possess it?"

The church tells the Spiritualists and other scientists that it is not a question for science to solve, but belongs wholly to religion and the church. The scientist tells the Spiritualists and the other churches that it is not a question of religion, but is preeminently a question for science to settle, and both seek to take it from the Spiritualists and appropriate it wholly, as also do "Theosophy," "New Thought" and other similar cults that are the offspring of Spiritualism. But while some of these cults and their would-be leaders and discoverers of the great truths that Modern Spiritualism presents to the world, have been frantic in presenting the "Dangers of Psychism," etc., and struggling against fate in the vain endeavor to drive everybody else from the field, Spiritualists have been and still are very busy teaching the world its great truths, while enjoying, to the utmost, its many blessings.

Dear Reader: You can now see that this pamphlet is just the thing to place in the hands of those who ignorantly oppose Spiritualism, or scoff at its believers. Whoever reads it will discover, at least, that all who believe in Modern Spiritualism are not simpletons, lunatics, or fools, as some of its ignorant opponents have pictured them to be, and that there appears to be some very good reasons why people believe in it, notwithstanding all that has been said against it.

TEACHINGS OF MODERN SPIRITUALISM.

"It proves Man's Immortality, and the Existence of a Spiritual Universe.

It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

It sweeps away the idea of a personal Devil, and locates the sources of evil in man's own imperfections.

It denies the immoral and soul-corrupting doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own savior.

It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal and All Perfect Spirit, an Alpha and Omega, all Love, Wisdom and Law.

It demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.

It is the death-blow to superstition, sectarianism, and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity.

Whilst Spiritualism proclaims that there is a standard of Truth in everything, it acknowledges

man's incapacity to discover all Truth, and therefore it fetters no one's opinions, and teaches, but never enforces its beliefs on anyone.

Concerning all spiritual life, state, and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.

Spiritualism is a ceaseless incentive to practice good; it reunites the friends separated by death; strengthens the weak and desolate by the presence of Angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted.

There is nothing in Spiritualism to fear. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation, before any guilty soul can attain happiness hereafter.

Spiritualists have no creed, but mostly unite in affirming the following simple summary of principles:

The Fatherhood of God.

The Brotherhood of Man.

The Immortality of the Soul, and its personal characteristics.

The Proven Facts of Communion between departed Human Spirits and Mortals.

Personal Responsibility, with Compensation and Retribution hereafter for all the good or evil deeds done here.

And a path of Eternal Progress open to every human soul that wills to tread it by the path of eternal good."

EMMA H. BRITTEN.

The information contained in this pamphlet is of great value and it should be scattered broadcast. Especially should it be placed in the hands of Clergymen and other church members, Legislators, Judges, Jurors, Editors, Reporters, Policemen, and other officials of States, Counties and Municipalities. It should also be circulated among the officers and members of Spiritualist societies, and given to believers and unbelievers everywhere. The distribution of this little pamphlet is missionary work, and is doing much good. Will you assist by sending in your orders at once?

The price is as follows:

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ANNOUNCEMENT.

A Future Life Demonstrated—A New and Valuable Book.

E. W. Sprague, of Detroit, Mich., who, together with his wife served the National Spiritualists' Association for thirteen consecutive years as missionaries, traveling from place to place, visiting a large majority of the states of the Union, holding meetings and seances, giving lectures and exercising their mediumship from the public rostrum, has written a book entitled "A Future Life Demonstrated, or Twenty-seven Years a Public Medium."

The book contains a brief sketch of Mr. Sprague's ancestry, early life, opportunities for education, development as a medium, etc. It is replete with detailed records of spirit manifestations, spirit phenomena, spirit communications, tests and messages which were given to hundreds and in the presence of thousands of people throughout this country.

In this work Mr. Sprague claims to have demonstrated that the work of "mind-readers," Prof. Sundeen, the Swedish mind-reader, and Prof. Seymour, of the United States, at least, is produced by spirits. His tests as applied to that phase of

occult phenomena seem to leave no doubt of the truth of his claim.

He also emphatically claims and aims to prove that **A FUTURE LIFE IS AS CERTAINLY DEMONSTRATED** by Modern Spiritualism as is the law of gravitation or the daily revolutions of the earth.

Mr. Sprague's wide experience, both with his own well developed mediumship and that of Mrs. Sprague, as well as of many other mediums for various phases with whom he has come in contact in his experience of more than a quarter of a century, gives strength to his claims. He declares that if these recorded facts do not demonstrate a future life for mankind, it is useless to look for accurate proof of anything, or to try to demonstrate the simplest fact in nature as being certainly true.

We grieve for our loved ones who have passed out of this life, and we know that we, too, must pass away. This book contains abundant proof that these loved ones live beyond the grave, and that they can and do return and communicate with us. A knowledge of this fact is a great consolation to the grief-stricken ones left behind, and it also largely eliminates the great fear of death with which many are made miserable.

This work is sent forth with the fervent prayer that it may be the means of blessing many suffering ones as greatly as the truths it contains have blessed its author.

The book contains 362 pages of closely printed matter, also excellent portraits of Mr. and Mrs. Sprague. It is handsomely bound in cloth.

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